and evil, so the superior spiritual light is beyond good and evil; but this is not in the sense of •admitting all things with an impartial neutrality or of obeying equally the impulses of good and evil, but in the sense that a higher law of being intervenes in which there is no longer any place or utility for these values. There is a self-law of supreme Truth which is above all standards; there is a supreme and universal Good inherent, intrinsic, self-existent, self-aware, self-moved and determined, infinitely plastic with the pure plasticity of the luminous conscious-ness of the supreme Infinite.

If, then, evil and falsehood are natural products of the Inconscience, automatic results of the evolution of life and mind from it in the processus of the Ignorance, we have to see how they arise, on what they depend for their existence and what is the remedy or escape. In the surface emergence of mental and vital consciousness from the Incon-science is to be found the process by which these phenomena come into being. Here there are two determining factors,—and it is these that are the efficient cause of the simultaneous emergence of falsehood and evil. First, there is an underlying, a

still occult consciousness and power of inherent
knowledge, and there is also an over-lying layer
of what might be called indeterminate or else
ill-formed stuff of vital and physical consciousness;
through this obscure difficult medium the emerging
mentality has to force its way and has to impose itself
on it by a constructed and no longer an inherent